

[12 cont.]

115 sacrifice bread and wine, we, too, had a lord of heaven, we, too,
171 had a holy mother; we, too, burned incense, had consecrated
water, blessed houses and cattle; we, too, prayed for the sick
and anointed them with oil; we, too, had a baptism; we, too,
had a procession through the meadow and prayed for the blessings of good weather; [13] we, too, had a redeemer similar to their Geser; we, too, had temples with solemn prayer and divine service; we, too, had monks and nuns; we, too, had good angels and evil demons.

115 Thus the old man felt more and more at home in our surroundings, even though he no longer spoke of becoming a Christian. In the end his judgment was: "Your religion is better. You help man."

123 As a result of our mutual genuine respect, the old man put me in the right light in his circle of acquaintances, above all among the lamas. They regarded me as one who has religion himself and does not make fun of their gods and monks. Accordingly I was invited one day by a Tujen family to serve as "prayer-sayer" for a funeral service, which, however, I declined. When I entered the Tujen lamasery, the monks assigned me a clean room for the Mass. They understood when I requested pure water for the "sacrifice," and when I preferred not to be interrupted. Then I placed a cross before the images of the Lamaist deities and in the presence of the curious but silent lamas I celebrated the Mass. And just as I never expected the people to kneel, for instance, or to give any other signs of reverence, so they never expected a similar courtesy from us.

• [609] By the way, certain travelers report how they had their fortunes told or how they were blessed by this or that hutukhtu, and the like, this makes little impression upon the populace, aside from the fact that the people see through such conduct and often regard it merely as a superfluous gesture of courtesy.

115 In spite of the fact that as the result of this highly satisfactory relationship I was able to see and hear all kinds of things,
123 I am well aware that I by no means learned everything. No one likes to tell a foreigner about all the darker sides of his people or ticklish things. Nor was anything else to be expected in

[28 cont.]

752 crossed under him, his face turned toward the door, and his
787 back to the altar. He has placed his sword across his knees.
[516] He holds a burning stick of incense upright in his hands in front
of his chest, so that the smoke rises into his face. Then he
speaks the prayer of invitation to his tutelary spirit. Meanwhile
men make smoke around him with incense. Gradually his
hands begin to tremble; the movement passes to the arms,
chest, and head. Finally his entire body is trembling and
shaking, but especially the head with a violence that makes
the bells rattle. At this point the stick of incense is taken out
of his hand and he is given his sword (6). The spirit has now

6. [Foreign text p. 32.] The little
stick is placed in the incense bowl.

[789] descended upon him. He begins to prophesy and to exorcise the
demons.

The shaman may also choose another place for the trance,
for instance, the temple, the house-chapel, a mountain top,
* [778] an obo [a mound of stones dedicated to the mountain spirit],
the yard. He never undertakes the trance on the kang in a side
room. If there is a god's image with a soul on the household
altar, he always sits down facing this image; in the case of the
obo he must turn toward the obo. -- In front of the obo or on the
mountain top he need not sit on a table, but can kneel on the
bare ground. If he undertakes the trance in the yard of a com-
pound, he goes to the side opposite the main house so that he
has the round manger with the mani-tree before him and faces
the main house. There he kneels upright on a white felt mat.
The other ceremonies are the same.

The compound in which he undertakes the trance must
first be swept clean; all the rooms are fumigated with incense.
The [29] table or the mat on which he kneels must also be
fumigated. -- There is no taboo for strangers, however; all
• [609] may witness the ceremony. Women, however, may not enter
[562] the room in which the trance takes place.

[39 cont.]

792 is no actual escort in a procession with horses as at the recep-
796 tion. The lama rides back alone with his monks. Only the
574 gifts are brought after him on animals:

[40] The hutukhtus are always received in this festive manner. Lesser lamas, for instance, those who come just to pray at an obo, are accorded a simple reception. A similar procedure is followed for the Bon priests, shamans, and soothsayers.

[465] They are not fetched ceremonially, and they are given only a moderate fee.

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Taboo of the compound: At many prayer ceremonies of the lama, the compound is forbidden to strangers. This is called "to forbid the door." Whoever is not present at the beginning of the performance may not enter the yard. On the other hand, people who were in the yard from the beginning may later come and go freely (7). In order to mark the yard as

7. [Foreign text p. 42.] According to other statements, this applies only to the occupants of the house. Guests who go away may not return.

prohibited (taboo), the master of the household attaches a cypress or fir twig or a sieve to the gate of the yard (8).

8. [Foreign text p. 42.] The informant

[534]

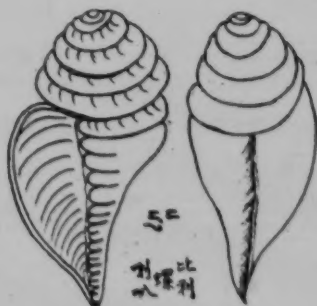


Fig. 6. Shells.

[531]

(Drawing of a Tujen.)